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Global Challenge

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Questioning Locality: Community, Movement, Global Challenge

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Foreword from the Coordinator of iComicos 2016

Revolution in information and communication technology not only triggers global responses, but also drives local movements. According to Konieczny (2012) “Information and communication technologies (ICTs) have empowered non-state social actors, notably, social movements. Mass email campaigns, blogs, their audio-and video-variants (the podcasts and the videocasts), social networks like Facebook and MySpace, and other tools, such as Twitter, are increasingly popular among the movements and their activists.” Consequently, changes are unavoidable, for those who live in big cities as well as in rural areas.

However, this phenomenon then leads to a paradox. It has a potential to widen up the reach of local wisdom, but it also challenges the locality to survive from any influences that come from any part of the world. The global issues have now become local and the locality has the chance to move beyond borders. The distinct between global and local is now being contested. Thus, it is important to discuss whether the locality will embrace the globalized world or will the local community confront it to find their own place.

The 4th Conference on Media, Communications and Sociology (COMICOS), organised by Faculty of Social and Political Sciences, Universitas Atma Jaya Yogyakarta (UAJY), aims to explore any possible answers of this question.

I am very pleased to welcome all the presenters and participants, who join this conference to enrich the knowledge on locality, community and global movements. Last but not least, I am wishing you a great time in iComicos 2016.

Yogyakarta, 18 November 2016

Birgitta Puspita, MA,

e-PROCEEDING CONFERENCE ON MEDIA, COMMUNICATIONS AND SOCIOLOGY

The Recontextualization of Locality in the Contemporary Research of Media Discourse: A Theoretical Approach

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Abstract

When locality is comprehensively constructed based on the spatial perspective and on the dynamic perspective of socio-cultural interaction, it may not overstate to assert that almost all domains of contemporary research on media discourse are linked to the issue of locality. At the textual level, for example, locality is often represented in the thematical issue of critical discourse moments chosen to reexamine the textual representation of media's ideological standpoints. At the same time, locality is also situated as an integrated aspect which is always elaborated at the level of contextual level of analysis. By focusing on the theoretical framework of CDA, this paper discusses how the concept of locality is recontextualized in the contemporary research of media discourse.

Keywords: locality, spatial perspective, dynamic perspective, discourse

Introduction

The thesis underlining the relevance of locality in the contemporary research of media discourse, can be justified based on two main reasons. First of all, it is related to the conceptualization of locality itself. There are many perspectives can be referred. From Day and Murdoch who reject the functionalism, for example, locality can not be simplified as a spatial boundary but also encompasses the presence of distinctive cultures. The perspective confirms the second one which is related to the development of contemporary media discourse studies which tend to situate social practices and discursive practices as different discursive aspects constituting each other. To discuss the recontextualisation of the concept of locality, the paper will discuss how locality is elaborated in CDA (Critical Discourse Analysis), one domain of contemporary research on media discourse situating the dynamic of locality as an important part.

There are many perspective offered by scholars to describe the characteristic of CDA. There is an interesting metaphor raised by Blommaert and Bulcaen (2000, p.450) which apparently remains relevant to depict various appellations specifying CDA in the taxonomy of social sciences, that is 'a diverse picture'. Through the metaphor, Blomaert and Bulcaen visualize many predicates attached to label CDA. Weiss and Wodak (2003) as well as Blommaert and Bulcaen (2000), for instances, situate CDA as a school of discourse analysis. Differently, Chouliaraki and Fairclough (1999) posit CDA, both as theory and method, whilst van Dijk (2001, p. 17) rejects to posit it as a 'school, a field, sub-discipline of discourse analysis' but as 'approach, position or stance' to research text. Latter, van Dijk and Hailong (2008, p.2) tend to name CDA as 'Critical Discourse Studies'. In particular, it is based on the argument that CDS is not a method. The existence of CDS is beyond of methods as at the application level it employs many applied methods. In contrast, Gunnarsson (1997) posits CDA

as a subfield of Applied Linguistic and tends to term it as ‘Applied Discourse Analysis’ to emphasize its application aspect.

As alluded by Chouliaraki and Fairclough (1999, p. 16), it seems reasonable to suppose that the difference occurs particularly associated with its multidisciplinary nature. The multidisciplinary nature of CDA can be found in its theoretical frame which is adopted from linguistic and social sciences (van Dijk, 2006). Similarly, in terms of methodology, CDA can be represented as multi-method and ultimately multidisciplinary.

Although in terms of theoretical and methodological frames, CDA is colored by diversities, there is a general concern which unifies such diversities, that is, the representation of power relations and inequality in language. Norman Fairclough, for instance, raises and emphasizes it in almost all his work. He discusses specifically the connection of language usage and asymmetry relationship of power. Another interesting part alluded to in association with the issue is the ideological purpose of the CDA, that is, to stimulate the consciousness of the fact that language has a very strategic role in the formation of asymmetrical relationships. Furthermore, Fairclough (1992, p. 12) also underlines that discourse as the representation of language usage is conversely affected by ‘power relations and ideologies’. To specify the focus area of CDA, van Dijk mentions that CDA gives attention to ‘the structures, strategies or other properties’ of text which are regarded as the representation of the way such power relations are maintained. Even, associated with the inequality, Tenorio (2011, p. 187) more clearly mentions it as ‘abuse of power’ disseminated in private and public discourse. Furthermore, the paper will be started from the elaboration of three keyterms referred in CDA, namely discourse, power and ideology.

Conceptualizing Discourse, Power and Ideology: A Starting Point

They are many scholars conceptualizing discourse based on interdisciplinary perspective. Gee (2005, pp. 21-26), for instance, differentiates what he terms as small ‘d’ discourse and big ‘D’ discourse. The small ‘d’ discourse refers to actual language or language in use and the big ‘D’ discourse is used to describe “ways of combining and integrating language, actions, interactions, ways of thinking, believing, valuing, and using various symbols, tools, and objects to enact a particular sort of socially recognizable identity”. In this sense, small ‘d’ discourse contributes to the construction of the big ‘D’ discourse.

The integration of both approaches is reflected too in the conceptualization of discourse offered by Fairclough and Wodak (1997). They conceptualize discourse as “(the) language use in speech and writing, meaning making in the social process and form of social action that is socially constitutive and socially shaped” (Fairclough & Wodak, 1997, p. 276). This definition explicitly encompasses the dialectical relation between linguistic structures and their social context. Through this definition they flesh out Foucault’s viewpoint, which they argue tends to overemphasize the constitutive nature of discourse without providing examples of how this is done. By complementing this with the concept of ‘dialectical relation’, they underline that a discourse is also constituted by its surrounding contextual factors.

Furthermore, Fairclough (1992, p. 12) also underlines that discourse as the representation of language usage is conversely affected by ‘power relations and ideologies’. There are two important notes about the nature of power which is often referred by CDA’s scholars. The first is that power is not treated as centralized property of a particular subject, but as dispersed ‘productive network’ proceeding

over the whole social corpus (Foucault, 1979, p. 119). In this sense, power is disseminated throughout social interactions. At the same time, when Foucault points at the dispersed character of power, he also emphasizes the productive nature of power and visualizes that power should not be imagined as strictly repressive. At this point, he exemplifies the embodiment of this productive nature through the involvement of power in the formation of pleasure as well as discourse itself. Contextualized in the discursive formation of discourse, dispersed and productive conception of power is very useful to widen the possibility in investigating the mode of power involved in and determining how discourse constitute a social world.

Regarding the concept of ideology, the next influential figure is Louis Althusser. Similar to the treatment given to Foucault, many socio-linguists do not use the entire of Althusser's perspective of ideology. As noted by Phillips and Jorgensen (2002, p. 15), ideology in Althusser's perspective is viewed as a 'distorted recognition of the real social relation'.

Related to the perspective, Fairclough (1992, p. 30, p. 87) specifies that there are three important things included. First, ideology is embodied in material forms. Second, ideology works through interpellation subjects, and third, the process of interpellation occurs in what Althusser terms as 'ideological state apparatus'. Without denying the claim that the materialization of ideology has opened the opportunity to further investigate ideology in the discursive practices and the concept of 'subject interpellation', Fairclough criticizes that Althusser's perspective tends to narrow the possibility of contestation, controversies and transformation. It happens as the result of the overemphasis on the perspective of domination and reproduction of the dominant ideology. Based on this regard, Fairclough (1992, p. 14; 1995, p. 87) modifies the concept of ideology. As alluded to in the previous section, his conception focuses on the existence of meaning which contributes to the 'production, reproduction as well as transformation' of unequal relations of power. In this sense, the transformational nature of ideological contestation surrounding the formation of certain discourse and represented in the discourse itself become an important issue to be raised.

Another attempt to modify the concept of ideology is also reflected in the work of van Dijk (1995; 1998). Van Dijk (1995, p. 248) views ideology as 'an evaluative system of social cognition'. Evaluative, in this sense, means that ideology becomes the basic guideline referred in the social life. In general, the perspective offered by van Dijk (1998, p. vii) can be distinguished from others from its concern on a cognitive and discursive aspect of ideology.

Associated with the relationship of ideology and linguistic sign, as noted by Fairclough and Wodak (1997, p. 262 see also Fairclough, 1992, p. 119) another influential perspective comes from Mikhail Bakhtin who is supposed to publish books by using the name of Volosinov (1973, written 1928). Volosinov is well known for contributing to the foundation of 'linguistic theory of ideology' much earlier than others (Fairclough, 1992, p. 87). Main thesis which often referred from Volosinov is that sign is always attached in everything ideological and as the consequence; ideology won't be existed without the presence of signs (Volosinov, 1973, p. 9). The existence of ideology, in this sense, depends on the semiotic representation of signs such as verbal signs and visual signs. Without the articulation through such a representation, the inner effect of ideology as "the fact of consciousness" cannot be realized because the existence of ideology is also situated on its manifestation of the external body, that is sign (Volosinov, 1973, p. 11).

Although each of key-terms above is presented as a specific conceptual term, the interlink among them can be posit as an important starting point to elaborate how locality is recontextualized. Related to those key-terms, there is another concept whence the relation of discourse and social structure as

the recontextualization of locality can be further understood, namely mediation.

CDA and the Idea of Mediation

While other Discourse Analysis (DA) frameworks tend to regard the relationship of discourse and social structure in a simple deterministic link (Wodak and Meyer, 2009, p. 21), through the concept of mediation, CDA emphasizes that discourse and society cannot be linked directly. At this point, mediation is conceptualized as mediational means bridging discourse and social structure (Wodak, 2006, p. 182). In general, each CDA framework above similarly regards that in terms of methodology, 'mediation' has a strategic position to elaborate the complicated interconnection of structures represented in the discourse and society. However, each of those frameworks varies in operationalizing 'mediation'. It is influenced mainly by the difference of underlying approaches of those frameworks.

In Fairclough's framework, the operational conceptualization of mediation is closely linked to the Dialectical-Relational Approach (DRA). Fairclough formulates the idea of mediation by connecting it to the integrated discursive relation between two dimensions of discourse: practical and structural. The practical dimension of discourse is represented by the communicative event whilst the structural dimension is represented by what Fairclough (1995b, p. 56) terms as the order of discourse, a term adopted from Foucault. In particular, how communicative event and the order of discourse are connected each other is reflected in the dialectical relationship among three facets of communicative event.

The three facets of communicative event consist of text as the physical representation of linguistic structure, discursive practices which involve the processes of production, distribution and consumption of the text and socio-cultural practices. Fairclough (1995b, p. 97) describes the relationship of these three facets as the following: "the link between socio-cultural practice and text is mediated by discourse (discursive) practice; how a text is produced or interpreted...depends upon the nature of the socio-cultural practice which the discourse is a part of...; the nature of the discourse practice of text production shapes the text, and leaves 'traces' in the surface features of the text".

The role of discourse or discursive practice is very determinative in mediating text and socio-cultural practice. On the one hand, texts can only be meaningful when they are contextualized and connected to the facet of discursive practice. In other words, the processes of production and consumption of the text as the integrated parts of the discursive practice will determine the meaning formation of the text. On the other hand, discursive practice is inseparable from the facet of socio-cultural practice. In this context, Fairclough (1992, p. 71) notes that the discursive practice has possibilities to be wholly or partially constituted by the socio-cultural practice. Both possibilities are actualized and represented in the constellation of norms and conventions.

Fairclough situates the constellation of norms, convention and other social structure which constrains the process of production and consumption of text as parts of the order of discourse. At this point, the order of discourse becomes the structural determinant influencing communicative events. In this concept of 'the order of discourse', the term of 'mediation' mentioned above is actually represented. Afterwards, besides for illustrating the formation of discourse, Fairclough used this three facet scheme for analyzing discourse.

Contextualized in the Socio-Cognitive Approach (SCA) framework offered by van Dijk (2009, p. 73), the representation of mediation can be found in the concept of context models. Van Dijk

(2008, p. 56) conceives context models as “special kind of everyday experience model represented in the episodic memory of discourse participants”. Context models are presupposed to control mental process of both discourse production and consumption (van Dijk, 2008, p. 56). This role is represented in the way context models determine people’s discursive activities such as what they say and understand the social practices of others (van Dijk 1995, p. 20; 2006, p. 165). Although they represent subjective interpretation, context models are formed and reestablished socially through many forms of interactions particularly discursive practices. Therefore, it can be understood too that van Dijk (2009, p. 65) situates context model in the epicenter of ‘discourse-cognition-society triangle’ as the representation of social cognition.

In spite of different theoretical approach, these three dimensions of SCA (discourse, social cognition and society) have the similarity with three facets included in the scheme of communicative event of DRA by Fairclough above. Each dimension or facet in both schemes respectively represents textual aspect, mediation aspect and contextual aspect of the discourse formation.

Methodologically, van Dijk situates the existing text as the epicenter of analysis to elaborate the relationship of these dimensions. It means that in line with this perspective, the analysis relies mainly on textual devices (Wodak & Meyer, 2009, p. 27). However, it cannot be read that contextual aspect is neglected. Context analysis is integrated into the analysis of existing texts as the representation of discourse. Such integration can be understood as contextual aspect is posited not as objective social variables, but as subjective interpretations.

In particular, the embedment of context in text is represented in the following quotation: “... contexts are usually not observable at all, whether traditionally defined as situational or societal constraint or as defined as mental construct... Context only become ‘observable’ by their consequences on discourse, or vice versa, by the influence of discourse on social situations” (van Dijk 2006, p. 164). In line with this regard, the influence of context can be identified in textual devices of discourse. Among textual aspects, namely syntax, semantic, pragmatic, rhetoric and style, Van Dijk (1988b, p. 27) situates style as ‘the (main) trace of the context in the text’. Furthermore, van Dijk (1988a, p.248) also conceives that besides as the representation of the intention of text producers, textual devices of discourse can be posited as the projection of the way text producers consider how most audiences construct discourse. It happens particularly in the context of media discourse formation.

Parallel with the textual analysis, there are a number of principal categories which are considered in the process of construction and analysis of context. Those categories encompass ‘spatiotemporal information, data of participants (identities, role, relationship, goal, knowledge, ideologies) as represented in the existing text and the ongoing social action’ (van Dijk, 2009, p. 74).

Meanwhile, with the different presupposition of text and its relationship with context, Fairclough tends to more welcome to the possibility of the involvement of other methods in the analysis of contextual aspects. Fairclough (1992, p. 232) argues that although the main method of interpreting text in the interdiscursive analysis is through text analysis, there is possibility to complement the analysis with other kind of method such as interviewing those involved in the text production processes. In particular, it is related to his notion that the investigation of members’ resource (orders of discourse) involved in the processes of production and interpretation complements the reconstruction of discourse formation because the text is only one kind of “trace” and “cue” of these processes (Fairclough, 1992, p. 72). However, it must be admitted that in a number of analyses he exemplified, Fairclough has not yet realize his notion of the involvement of other contextual analysis methods.

Different from van Dijk and Fairclough, Wodak (2009) articulates more firmly about the necessary

involving other methods in the Discourse-Historical Approach (DHA), an analytical framework she offers. There are two main reasons underlying the perspective. First, DHA aims to analyze ‘multifaceted phenomena’. As the consequence, interdisciplinary becomes an inherent characterizing of DHA. The interdisciplinary aspect is represented mainly in the involvement of various methods of data gathering and analytical perspectives (Reisigl & Wodak, 2009, p. 89). Second, DHA is characterized by the triangulation principle in its analytical perspective. The involvement of other methods, particularly ethnographic methods such as observation and interview basically becomes the manifestation of the triangulation principle (Reisigl & Wodak, 2009, p. 89). Besides for minimizing the risk of critical bias (Wodak, 2007, 210), triangulation aims for validating data (Reisigl & Wodak 2009, p. 89).

The triangulation principle is applied based on the concept of context. Similar to van Dijk (2006, 2008), Wodak (1996, p. 21) regards that context cannot be conceptualized based on a traditional approach. However, Wodak (1996, p. 113; 2006, p. 183) does not reject entirely static sociological variables representing context in traditional terms. For Wodak (1996, p. 21), context encompasses not only such static variables inherently attached to the speaker and audience, but also cognitive and emotional factors as well as wider situational contexts. By broadening the concept of context, Wodak involves observation and other ethnographic methods in the analytical framework of context.

Based on the conceptual of framework context above, the methodological operationalization of the triangulation is depicted in the concentric interrelation among four dimensions of context (Wodak, 1996, p. 21; Reisigl & Wodak, 2009, p. 93). The innermost circle consists of the discourse and its textual properties. The next circle contains speaker and audience included their personal features. The wider circle covers situational context of institution. The outermost circle consists of broader socio-political and historical context of society.

At each level, intertextual and interdiscursive relations among textual and contextual properties of discourse are analyzed (Reisigl & Wodak, 2009, p. 90). Intertextuality refers to the interconnection between texts synchronically and diachronically (Wodak, 1996, p. 11). Those texts are interconnected based on the similarity they have such as the similarity of topics, actors, references and so on. Interdiscursivity means synchronic and diachronic interrelations between discourses (Wodak, 1996, p. 11). Discourses, in this sense, are regarded as open and hybrid (Reisigl & Wodak, 2009, p. 90). This regard is also strengthening Wodak’s (2006, p. 19) notion that discourses are historical.

Similar to van Dijk, Wodak (1996, p. 19) also conceives the link between text and context as a cognitively mediated relationship. The conceptualization of mediation process occurring in the text production and comprehension is contextualized in socio-cognitive approach (Wodak, 1996, p. 19; Wodak & Meyer, 2009, p. 21). At this point, the involvement of cognitive frames becomes an important part to consider in such a process.

In the frameworks they offer, those CDA scholars clearly show different points of interest. With its concern on the cognitive link between discourse and society, SCA offered by van Dijk more emphasizes the role of agency rather than structure. This point of view is different from Fairclough who tends to accentuate the role of structure as represented in the concept of the order of discourse. Meanwhile, Wodak tends to take into account roles of both structure and agency equally as parts of context in the formation of discourse.

Conclusion

A media discourse is essentially a meeting venue for different ideological interests, which

will always colour the process of production and consumption of media discourse. At this point, contestations and domination become inevitable phenomena and in terms of research study become interesting issues to elaborate particularly associated with the dynamic of power relations represented in such phenomena.

As represented in the conceptual relativism, a strategic contestation arena in which many political or ideological interests are articulated and confronted is media discourse. Although media institutions work under universal normative framework which constrains them to always be impartial, they often act as ideological actors representing their own ideological interests or other parties' with the same direction. Media have capability to frame the storyline, to select and to make more or less salient certain parts of the information they publish. Following constructivism perspective, this current research project regards that mass media has ideological inclination to take side. At this point, power relation becomes an important issue behind the ideological inclination of media institution in constructing public issues. Included in this domain of issue are a number of issues such as dominance, inequality and resistance. The amplification of such issues certainly is dialectically related to the dynamic of surrounding political-economic context including the institutional ambience of the media, political affiliation of the media, political references of each journalist involving in making news and surrounding political constellation.

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